X Liturgies - Eccl. Ch. of.
3406. d. 2
3

A FORM OF COMMON PRAYER,

TOGETHER

With an Order of FASTING,

FOR THE

Averting of Gods heavy Visitation Upon many places of this Realm.

THE

FAST

To be obſerv'd within the Cities of *London* and *Weſtminſter*, and places adjacent, *On* VVedneſday *the Twelfth of this inſtant* July; and both there, and in all parts of this REALM, *On the Firſt* VVedneſday *in every* Moneth:

AND THE

PRAYERS

To be Read

On VVedneſday *in every Week*, During this Viſitation.

Set forth by His MAJESTIES Authority; to which is adjoyned His Proclamation for the Obſervation of the ſaid FAST.

Re-printed at *Oxford* by his MAJESTIES Appointment, for *Ric. Davis*, 1665.

The ORDER of the FAST;

And the Warning to be given of the same.

Upon the Sunday before the Monethly Fast, immediately after the Nicene Creed, the Minister shall in the Pulpit, or Reading Pew, thus give the people warning of it.

BRethren, I am to give you notice, That *Wednesday* next is a day of Publick and Solemn Prayer and Fasting, set apart by His Majesties Authority to be observed by us and the whole Nation, for the averting of Gods heavy Visitation now upon us in many places of this Kingdome.

Upon which day (as also upon *Wednesday* in every Week, during the time of these present Afflictions) all Parishioners, with so many of the Families as may be spared from their necessary businesse, are to resort hither to the Church, and here to behave themselves godly, and reverently; and with penitent hearts to pray unto God to turn these Plagues from us, which we through our unthankfulnesse, and sinfull lives have deserved.

All persons (children, old, weak and sick folk, and necessary Harvest-labourers, or the like, excepted) are required to eat upon the Fast-day, but one competent and moderate Meal; & that towards night, after Evening Prayer: observing

ſobriety of Diet, without ſuperfluity of riotous fare; reſpecting neceſſity, & not voluptuouſneſs. The quantity being but ſufficient, it is not fit that any delicacy ſhould be regarded. Let no publick Order be herein contemned, nor diſſimulation with God committed, by pretending godly abſtinence, but doing nothing leſs.

The wealthier ſort are earneſtly moved to beſtow the price of the Meal forborn, upon the poor; conſidering the miſery and diſtreſſe of a number of hungry Souls in many places, either almoſt ſtarving for lack of Food, or being ſick with eating unwholſome Meats.

The people are to forbear that day their bodily working, and common buying & ſelling (neceſſary occaſions, and labourers excepted) and to be exerciſed all the time in holy Prayer, godly Meditations, and Reverent hearing of the Scriptures, either read or preached: And eſpecially they are to take heed, that they ſpend it not in Plaies, Paſtimes, Idleneſs, haunting of Taverns & Ale-houſes, Iaſcivious Wantonneſs, Surfeiting or Drunkenneſs; for which & other ſins of our Nation, the heavy diſpleaſure, and Wrath of God is fallen upon us.

God give us all grace to repent; and in his mercy turn away his puniſhment from us. Amen.

The Order for Morning Prayer.

¶ *Let him that miniſtreth read with a loud voice theſe Sentences of Scripture; and then ſay the Exhortation that followeth.*

TO the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. Dan. 9.9. 10.

O Lord correct us, but with judgment; not in thine anger, leſt thou bring us to nothing.

DEarly beloved brethren, the Scripture moveth us in ſundry places, to acknowledg and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloak them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſſe of the ſame, by his infinite goodneſs and mercy. And although we ought at all times Jer. 10.24

humbly to acknowledge our ſins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to ask thoſe things which are requiſite and neceſſary, as well for the body as the ſoul: Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart and humble voice, unto the Throne of the heavenly grace, ſaying after me.

¶ *The Confeſſion to be ſaid of the whole Congregation after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father, We have erred and ſtrayed from thy wayes like loſt ſheep, We have followed too much the devices and deſires of our own hearts, We have offended againſt thy moſt holy laws, We have left undone thoſe things which we ought to have done, And we have done thoſe things which we ought not to have done, And there is no health in us: But thou, O Lord, have mercy upon us miſerable offenders; Spare thou them, O God, which confeſs their faults, Reſtore thou them that are penitent, according to thy promiſes declared unto mankind in Chriſt Jeſu our Lord; and grant, O moſt merciful Father, for his ſake, that we may hereafter live a godly, righteous, and ſober life, to the glory of thy holy Name. Amen.

¶ The

¶ *The Abſolution to be pronounc'd by the Prieſt alone ſtanding; the people ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, ut rather that he may turn from his wickedneſſe and ve, and hath given power and commandment to his iniſters, to declare and pronounce to his people, eing penitent, the abſolution and remiſſion of their ns: He pardoneth and abſolveth all them that truly pent, and unfeignedly believe his Goſpel. Where- re let us beſeech him to grant us true repentance and s holy Spirit, that thoſe things may pleaſe him hich we do at this preſent, and that the reſt of our e hereafter may be pure and holy, ſo that at the laſt e may come to his eternal joy, through Jeſus Chriſt ur Lord.

¶ *The People ſhall anſwer here, and at the end of all ther Prayers*, Amen.

¶ *Then ſhall the Miniſter kneel, and begin the Lords ayer; the people alſo repeating it with him.*

OUr Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come. Thy will be done Earth, as it is in Heaven. Give us this day our daily ead. And forgive us our treſpaſſes, as we forgive em that treſpaſs againſt us. And lead us not into mptation; but deliver us from evil: for thine is the ingdom, and the power, and the glory, for ever and er. *Amen.*

¶ *Then*

¶ *Then likewiſe he ſhall ſay,*

O Lord open thou our lips.

Anſ. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God make ſpeed to ſave us.

Anſ. O Lord make haſt to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son, and to the holy Ghoſt:

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt.

Praiſe ye the Lord.

Anſwer.

The Lords name be praiſed.

¶ *In ſtead of* Venite exultemus, *ſhall be ſung or ſaid this Hymn following; one Verſe by the Prieſt, and another by the Clerk and people.*

Pſal. 95. 6. O Come, Let us humble our ſelves, and fall down before the Lord, with reverence, and fear.

7. *For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.*

Hoſ. 6. 1. Come therefore, let us turn again unto our Lord: for he hath ſmitten us, and he will heal us.

Acts 3. *Let us repent, and turn from our wickedneſs: and our ſins ſhall be forgiven us.*

Jonah 3. Let us turn, and the Lord will turn from his heavy wrath: and will pardon us, and we ſhall not periſh.

W

We acknowledg indeed, that our puniſhments are leſſe Iob.11.6.
en our deſervings: but yet of thy mercy, O Lord, Wiſd.11.
rrect us to amendment, and plague us not to our deſtru- 23.
ion.

We have provoked thine Anger, thy wrath is wax- Lam.3.
hot: and thy heavy diſpleaſure is ſore kindled a-
inſt us.

But thy hand is not ſhortned, that thou canſt not Eſ.59.1.
lp: neither is thy goodneſſe abated, that thou wilt not
ar.

Thou haſt promiſed, O Lord, that before we cry Eſ.65.24.
hou wilt hear us: whil'ſt we are yet ſpeaking, thou
ilt have mercy upon us.

For thou art the only Lord, who woundeſt, and do'ſt Iob 5.18.
al again: thou killeſt, and reviveſt, bringeſt even to Hoſ.6.2.
ell, and bringeſt back again.

Thou forgiveſt all our ſins: and healeſt all our in- Pſal.103.3
rmities.

Thou ſaveſt our life from deſtruction: and crowneſt us 4.
ith mercy and loving kindneſſe.

Our fathers hoped in thee: they truſted in thee, and Pſal. 22.4.
hou didſt deliver them.

They called upon thee, and were holpen: they put their 5.
ruſt in thee, and were not confounded.

And now in the vexation of our ſpirits, and the an- Baruch. 3.
uiſh of our ſoules we cry unto thee: hear Lord, and 1,2.
ave mercy.

For many troubles are come about us: our ſins have ta- Pſa.40.15.
en ſuch hold upon us, that we are not able to look up.

O remember not our ſins, and our offences: but ac- Pſal.25.6.
ording to thy mercy think thou upon us, O Lord, for
hy goodneſſe.

Pſa.102.2. *Hide not thy face from us in the time of our trouble; encline thine ears unto us, when we call; O hear us, and that right ſoon.*

Dan.9.18. For thine own ſake, and for thy Holy Names ſake,
19. encline thine ear: and hear, O mercifull Lord.

18. *For we do not preſent our ſupplications before thee, truſting in our own righteouſneſſe: but in thy manifold and great mercies.*

Pſa.79.9. Help us, O God of our ſalvation, for the glory of thy Name: O deliver us, and be mercifull unto our ſins for thy Name's ſake.

14. *So we that are thy people, and ſheep of thy paſture, ſhall give thee thanks for ever: and will alwaies be ſhewing forth thy praiſe from generation to generation.*

Glory be to the Father, and to the Son: and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, World without end. Amen.

Domine ne. Pſal. VI.

O Lord, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure:

2 Have mercy upon me, O Lord, for I am weak: O Lord heal me, for my bones are vexed.

3 My ſoul alſo is ſore troubled: but, Lord, how long wilt thou puniſh me?

4 Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies ſake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

I am

I am weary of my groaning, every night waſh I my bed: and water my couch with my Tears.

My beauty is gone for very trouble: and worn away becauſe of all mine enemies.

Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my Petition: the Lord will receive my prayer.

All mine enemies ſhall be confounded, and ſore vexed: they ſhall be turned back, and put to ſhame ſuddenly.

Beati, quorum. Pſal. xxxii.

BLeſſed is he whoſe unrighteouſneſſe is forgiven: and whoſe ſin is covered.

Bleſſed is the man, unto whom the Lord imputeth no ſin: and in whoſe ſpirit there is no guile.

For while I held my Tongue: my bones conſumed away through my daily complaining.

For thy hand is heavy upon me day and night: and my moiſture is like the drought in ſummer.

I will acknowledg my ſin unto thee: and mine unrighteouſneſſe have I not hid.

I ſaid, I will confeſſe my ſins unto the Lord: and ſo thou forgaveſt the wickedneſſe of my ſin.

For this ſhall every one, that is godly, make his prayer unto thee, in a time when thou mayeſt be found: but in the great water-flouds they ſhall not come nigh him.

Thou art a place to hide me in, thou ſhalt

preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance.

I will informe thee, and teach thee in the way wherein thou ſhalt go: and I will guide thee with mine eye.

Be ye not like to horſe, and mule, which have no underſtanding: whoſe mouths muſt be held with bit and bridle, leſt they fall upon thee.

Great plagues remain for the ungodly: but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

Be glad, O ye righteous, and rejoice in the Lord: and be joyfull all ye, that are true of heart.

Domine, ne in furore. Pſal. xxxviij.

PUt me not to rebuke, O Lord, in thine anger, neither chaſten me in thy heavy diſpleaſure.

For thine arrowes ſtick faſt in me: and thy hand preſſeth me ſore.

There is no health in my fleſh, becauſe of thy diſpleaſure: neither is there any reſt in my bones, by reaſon of my ſin.

For my wickedneſſes are gone over my head: and are like a ſore burthen, too heavy for me to bear.

My wounds ſtink, and are corrupt: through my fooliſhneſſe.

I am brought into ſo great trouble, and miſery: that I go mourning all the day long.

For my loines are filled with a ſore diſeaſe: and there is no whole part in my body.

I am

I am feeble, and ſore ſmitten: I have roared for the very diſquietneſs of my heart.

Lord, thou knoweſt all my deſire: and my groaning is not hid from thee.

My heart panteth, my ſtrength hath failed me: and the ſight of mine eyes is gone from me.

My lovers and my neighbours did ſtand looking upon my trouble: and my kinſmen ſtood a farre off.

They alſo that ſought after my life, laid ſnares for me: and they that went about to do me evil, talked of wickedneſſe, and imagined deceit all the day long.

As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

I became even as a man that heareth not: and in whoſe mouth are no reproofes.

For in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

I have required that they, even mine enemies, ſhould not triumph over me: for when my foot ſlipt, they rejoyced greatly againſt me.

And I, truly, am ſet in the plague: and my heavineſs is ever in my ſight.

For I will confeſs my wickedneſs: and be ſorry for my ſin.

But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

They alſo that reward evil for good, are againſt me: becauſe I follow the thing that good is.

Forſake me not, O Lord my God: be not thou far from me.

Haſt thee to help me: O Lord God of my ſalvation.

Dixi Cuſtodiam. Pſal. 39.

I Said, I will take heed to my wayes: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

I held my tongue, and ſpake nothing: I kept ſilence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

Lord, let me know my end, and the number of my dayes: that I may be certified how long I have to live.

Behold, thou haſt made my dayes as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity.

For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

I became dumb, and opened not my mouth: for it was thy doing.

Take

Take thy plague away from me: I am even consumed by the means of thy heavy hand.

When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine years consider my calling: hold not thy peace at my tears.

For I am a ſtranger with thee, and a ſojourner: as all my fathers were.

O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

The firſt Leſſon is, { *Num.* 16. *Or, Deut.* 28. *to v.* 30.

¶ *After the firſt Leſſon ſhall follow* Te Deum laudamus *in Engliſh.*

WE praiſe thee, O God: we acknowledg thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all Angels cry aloud: the heavens, and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabbaoth.

Heaven and earth are full of the Majeſty: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The

The noble army of Martyrs: praiſe thee.

The holy Church throughout all the world: doth acknowledge thee.

The Father: of an infinite Majeſty.

Thine honourable: true, and only Son.

Alſo the holy Ghoſt: the Comforter.

Thou art the King of glory: O Chriſt.

Thou art the everlaſting Son: of the Father.

When thou tookeſt upon thee to deliver man: thou didſt not abhor the Virgins womb.

When thou hadſt overcome the ſharpneſſe of death: thou didſt open the kingdom of heaven to all believers.

Thou ſitteſt at the right hand of God: in the glory of the Father.

We believe that thou ſhalt come: to be our Judge.

We therefore pray thee help thy ſervants: whom thou haſt redeemed with thy pretious bloud.

Make them to be numbred with thy Saints: in glory everlaſting.

O Lord ſave thy people: and bleſs thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnifie thee.

And we worſhip thy Name: ever world without end.

Vouchſafe, O Lord: to keep us this day without ſin.

O Lord have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our truſt is in thee.

O Lord, in thee have I truſted: let me never be confounded.

The ſecond leſſon is, { S. *Luke* xiii. or S. *Luke* xxi.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people.

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David.

As he ſpake by the mouth of his holy Prophets: which have been ſince the world began.

That we ſhould be ſaved from our enemies: and from the hands of all that hate us;

To perform the mercy promiſed to our forefathers: and to remember his holy Covenant.

To perform the oath which he ſware to our forefather Abraham: that he would give us;

That we being delivered out of the hands of our enemies: might ſerve him without fear;

In holineſſe and righteouſneſſ before him: all the dayes of our life.

And thou Child ſhalt be called the Prophet of the higheſt: for thou ſhalt go before the face of the Lord to prepare his wayes.

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins.

Through the tender mercy of our God: whereby the day-ſpring from on high hath viſited us.

To give light to them that ſit in darkneſſe, and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, &c.

¶ *Then ſhall be ſaid the Creed by the Miniſter, and the people ſtanding.*

I Believe in God the Father Almighty, Maker of heaven and earth: And in Jeſus Chriſt his onely Son our Lord; who was conceived by the holy Ghoſt, born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, was crucified, dead and buried; he deſcended into hell; the third day he roſe again from the dead; he aſcended into heaven, and ſitteth on the right hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead. I believe in the holy Ghoſt, the holy Catholick Church, the Communion of Saints, the forgiveneſſe of ſins, the reſurrection of the body, and the life everlaſting. *Amen.*

¶ *And after that, theſe prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice.*

The Lord be with you,
Anſwer.
And with thy ſpirit.
Miniſter.
¶ Let us pray.
Lord have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.

¶ *Then the Miniſter, Clerks and people, ſhall ſay the Lords prayer with a loud voice.*

OUr Father which art in heaven; Hallowed be thy Name. Thy Kingdome come. Thy will

be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And lead us not into temptation: but deliver us from evill. *Amen.*

¶ *Then the Prieſt ſtanding up, ſhall ſay,*

O Lord ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

O Lord ſave the King.

Anſwer.

And mercifully hear us when we call upon thee.

Prieſt.

Indue thy Miniſters with righteouſneſſe.

Anſwer.

And make thy choſen people joyfull.

Prieſt.

O Lord ſave thy people.

Anſwer.

And bleſſe thine inheritance.

Prieſt.

Give peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but onely thou, O God.

Prieſt.

O God make clean our hearts within us.

Anſwer.

And take not thy holy Spirit from us.

¶ *In ſtead of the firſt Collect at Morning Prayer ſhall theſe two be uſed.*

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſinnes of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our ſins, and acknowledging our wretchedneſſe, may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſſe, through Jeſus Chriſt our Lord. *Amen.*

O Almighty God, who in thy wrath didſt ſend a Plague upon thine own people in the wilderneſſe for their obſtinate rebellion againſt *Moſes* and *Aaron*, and alſo in the time of King David didſt ſlay with the Plague of peſtilence threeſcore and ten thouſand, and yet remembring thy mercy didſt ſave the reſt; Have pitty upon us miſerable ſinners, who now are viſited with great ſickneſſe and mortality, that like as thou didſt then accept of an atonement, and didſt command the deſtroying Angel to ceaſe from puniſhing; ſo it may now pleaſe thee to withdraw from us this Plague and grievous ſickneſſe, through Jeſus Chriſt our Lord. *Amen.*

The Collect for Peace.

O God, who art the author of peace and lover of concord, in knowledge of whom ſtandeth our eternall life, whoſe ſervice is perfect freedome; defend

defend us thy humble ſervants in all aſſaults of our Enemies, that we ſurely truſting in thy defence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord. *Amen.*

The Collect for Grace.

O Lord our heavenly Father, Almighty and everlaſting God, who haſt ſafely brought us to the beginning of this Day; defend us in the ſame with thy mighty power, and grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

Here followeth the Litany; which, as it is here Printed, together with the other proper Collects in this Book ſhall be uſed publickly in Churches, not onely upon the Monethly Faſt-day, but on Wedneſday *in every Week (and may by every man be uſed daily in private Families) during the time of this Viſitation.*

O God the Father of Heaven: have mercy upon us miſerable ſinners.

O God the Father of Heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the World: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O God the holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three Perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins: ſpare us good Lord, ſpare thy people whom thou haſt redeemed with thy moſt pretious blood, and be not angry with us for ever.

Spare us good Lord.

From all evil and miſchief, from ſin, from the craft and aſſaults of the Devil, from thy wrath, and from everlaſting damnation,

Good Lord deliver us.

From all blindneſs of heart, from pride, vain glory and hypocriſy, from envy, hatred and malice, and all uncharitableneſs,

Good Lord deliver us.

From fornication, and all other deadly ſin, and from all deceits of the world, the fleſh and the Devil,

Good Lord deliver us.

From lightning and tempeſt, from plague, peſtience and famine, from battel and murder, and from ſudden death,

Good Lord deliver us.

From all ſedition, privy conſpiracy, and rebellion, from all falſe doctrine, hereſie, and ſchiſm, from hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord deliver us.

By the myſtery of thy holy Incarnation, by thy holy Nativity and Circumciſion, by thy Baptiſm, Faſting, and Temptation,

Good Lord deliver us.

By thine Agony and bloudy Sweat, by thy Croſs and Paſſion, by thy pretious Death and Burial, by thy glorious Reſurrection and Aſcenſion, and by the coming of the holy Ghoſt.

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of Death, and in the day of Judgment,

Good Lord deliver us.

We ſinners do beſeech thee to hear us, O Lord God, and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant CHARLES, our moſt gratious King and Governour.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love, and that he may evermore have

have affiance in thee, and ever ſeek thy honour and glory.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him victory over all his enemies.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſſe and preſerve our gratious Queen CATHERINE, MARY the Queen Mother, JAMES Duke of *York*, and all the Royal Family.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts and Deacons, with true knowledge and underſtanding of thy Word, and that both by their preaching and living, they may ſet it forth, and ſhew it accordingly.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdome and underſtanding.

We beſeech thee to heare us, good Lord.

That it may pleaſe thee to bleſſe and keep the Magiſtrates, giving them grace to execute Juſtice, and to maintain Truth.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſſe and keep all thy people.

We beſeech thee to hear us, good Lord

That it may pleaſe thee to give to all Nations Unity, Peace and Concord.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love

ove and dread thee, and diligently to live after thy Commandments.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people ncreaſe of grace, to hear meekly thy Word, and to eceive it with pure affection, and to bring forth the ruits of the Spirit.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of uth, all ſuch as have erred, and are deceived.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do tand, and to comfort and help the weak-hearted, and o raiſe up them that fall, and finally to beat down Sa- n under our feet.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and omfort all that are in danger, neceſſity, and tribula- on.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel y land or by water, all women labouring of child, all ck perſons and young children, and to ſhew thy pity pon all priſoners and captives.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for e fatherleſſe children and widdowes, and all that are ſolate and oppreſſed.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all en.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſinnes, negligences and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy Holy Word.

We beſeech thee to hear us, good Lord.

Son of God, we beſeech thee to hear us.

Son of God, we beſeech thee to hear us.

O Lamb of God, that takeſt away the ſinne. of the World,

Grant us thy peace:

O Lamb of God, that takeſt away the ſinnes of the World,

Have mercy upon us.

O Chriſt hear us.

O Chriſt hear us.

Lord have mercy upon us.

Lord have mercy upon us.

Chriſt have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us,

Lord have mercy upon us,

Our Father which art in heaven, *&c.*

Prieſt.

O Lord, deal not with us after our ſinnes.

Anſwer

Anſwer.

Neither reward us after our iniquities.

Let us pray.

O God mercifull Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowfull, mercifully aſſiſt our prayers that we make before thee, in all our troubles and adverſities, whenſoever they oppreſſe us: and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſſe they may be diſperſed, that we thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord ariſe, help us, and deliver us for thy Names ſake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didſt in their daies, and in the old time before them.

O Lord ariſe, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, and to the holy Ghoſt. *Anſwer.*

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrowes of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt;
Graciouſly hear us, O Lord Chriſt.

Prieſt.

O Lord, let thy mercy be ſhewed upon us,

Anſwer.

As we do put our truſt in thee.

Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved: and grant that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſſe and pureneſſe of living, to thy honour and glory, through our onely Mediatour and Advocate Jeſus Chriſt our Lord. *Amen.*

¶ *The Prieſt and Clerk, or he that miniſters (ſtill kneeling in the place where they are accuſtom'd to ſay or ſing the Litany) ſhall here repeat this* Pſalm.

Miſerere mei, Deus. Pſal. 51.

HAve mercy upon me, O God, after thy great goodneſſe: according to the multitude of thy mercies do away mine offences.

Waſh me throughly from my wickedneſſe: and cleanſe me from my ſinne.

For I acknowledge my faults: and my ſinne is ever before me.

Againſt thee onely have I ſinned, and done

this evill in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear, when thou art judged.

Behold, I was ſhapen in wickedneſſe: and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdome ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter then ſnow.

Thou ſhalt make me hear of joy, and gladneſſe: that the bones, which thou haſt broken, may rejoyce.

Turn thy face from my ſins: aud put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy wayes unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from bloud-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſſe.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

The ſacrifice of God is a troubled ſpirit: a broken, and contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable, and gracious unto Sion: build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt offerings, and oblations: then ſhall they offer young bullocks upon thine Altar.

Glory be to the Father, and to the Son, *&c.*

Miniſter.

O Lord ſave thy ſervants;

Anſwer.

That put their truſt in thee.

Miniſter.

Send unto them help from above.

Anſwer.

And evermore mightily defend them.

Miniſter.

Help us, O God our Saviour.

Anſwer.

And for the glory of thy Name deliver us; be merciful to us ſinners for thy Names ſake.

Miniſter.

O Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Miniſter.

Let us pray.

O Lord, we beſeech thee merciſully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, whou wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burthen of our ſins. Thy property is alwayes to have mercy; to thee onely it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſt to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

Then ſhall the people ſay this that followeth, after the Miniſter.

TUrn thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, faſting, and praying. For thou art a Merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us, through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. *Amen.* O

O Moſt gratious God, Father of Mercies, and of our Lord Jeſus Chriſt; look down upon us, we beſeech thee, in much pity, and compaſſion, and behold our great miſery, and trouble. For there is wrath gone out againſt us, and the Plague is begun. That dreadful Arrow of thine ſticks faſt in our fleſh, and the Venime thereof fires our bloud, and drinks up our ſpirits; And ſhouldeſt thou ſuffer it to bring us all to the duſt of Death, yet muſt we ſtill acknowledge, that Righteous art thou, O Lord, and juſt are thy judgements. For our Tranſgreſſions multiplied againſt thee, as the ſand on the Sea-ſhore, might juſtly bring over us a Deluge of thy Wrath. The cry of our ſins that hath pierc't the very Heavens, might well return with ſhowers of Vengeance upon our Heads. While our Earth is defiled under the Inhabitants thereof, what wonder; if thou commandeſt an evil Angel to pour out his Vial into our Air to fill it with Infection, and the noiſome Peſtilence and ſo to turn the vary breath of onr Life into the Savour of Death unto us all! But yet we beſeech thee O our God, forget not thou to be gracious: neither ſhut thou up thy loving kindneſſe in Diſpleaſure. For his ſake, who himſelfe took our Infirmities, and bare our Sickneſſes, have mercy upon us; and ſay to the deſtroying Angel, *It is enough.* O let that bloud of ſprinkling, which ſpeaks better things then that of *Abel*, be upon the Lintel, and the two ſide-poſts of all our Dwellings, that the Deſtroyer may pass by. Let the ſweet Odour of thy bleſſed Son

ll-ſufficient Sacrifice, and Interceſſion (infinitely more revalent then the typicall Incenſe of *Aaron*) interoſe between the living and the dead, and be our full, d perfect Atonement, ever acceptable with thee, at the Plague may be ſtayed. O let us live and we ill praiſe thy Name; and theſe thy judgments ſhall ach us to look every Man into the plague of his own eart: that being cleanſed from all our ſins, we may rve thee with pure hearts all our dayes, perfecting oline ſſe in thy fear, till we come at laſt, where there is more Sickneſſe, nor Death, through thy tender ercies in him alone, who is our Life, and our Health, d our Salvation, Jeſus Chriſt, our ever bleſſed Saour, and Redeemer. *Amen*

Then ſhall follow this Prayer, which ſhall be uſed continually as long as the Navy is abroad.

O Moſt glorious, and powerfull Lord God, who alone haſt ſpread out the heavens, and compaſſed e waters with bounds, untill night and day come to end; at whoſe command the winds blow, and who leſt the raging of the Sea; Thou art terrible in all y works of wonder, the great God to be feared above l. We therefore adore thy divine Majeſty, acknowdging thy power, and imploring thy goodneſſe. Be eaſed to receive into thine Almighty and moſt graous protection the perſons of thy ſervants that fight r us, and the Ships and Navies in which they ſerve: eſerve them all from the dangers of the Sea, & from

the violence of the enemy; and from every ſad ac-
cident: that they may be a ſafe-guard to our moſt gra-
cious Soveraign, and his Kingdomes, and a ſecure
for ſuch as paſſe on the Seas upon their lawfull occa-
ons. Help, Lord, and ſave them for thy mercies ſa
that they may return in ſafety, with honour and victo-
ry, and good ſucceſſe, to enjoy the bleſſings of th
Land, and the fruit of their labours; and that all the in
habitants of theſe Iſlands, being bleſt with plenty a
proſperity, peace and quietneſſe, may ſerve thee o
God in righteouſneſſe, and true holineſſe, and wa
a thankfull remembrance of all thy mercies, ma
ever praiſe and glorifie thy holy Name, throug
Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer of* S. *Chryſoſtome.*

ALmighty God, who haſt given us grace at thi
time with one accord, to make our commo
ſupplications unto thee, and doſt promiſe that whe
two or three are gathered together in thy Name, tho
wilt grant their requeſts: fulfill now, O Lord, th
deſires and petitions of thy ſervants, as may be mo
expedient for them, granting us in this world know
ledge of thy truth, and in the world to come life eve
more. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love o
God, and the fellowſhip of the holy Ghoſt b
with us all evermore. *Amen.*

Th

¶ *The Prieſt ſtanding at the North-ſide of the Lords Table, ſhall ſay,*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And lead us not into temptation: but deliver us from evill. *Amen.*

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid: cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Chriſt our Lord. *Amen.*

Miniſter.

GOd ſpake theſe words, and ſaid, I am the Lord thy God: thou ſhalt have none other gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this Law.

Miniſter.

Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſſe of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them; for I the Lord thy God am a jealous God, & viſit the ſins of the Fathers upon the children, unto the third & fourth generation of them that hate me; & ſhew mercy

unto thouſands in them that love me, and keep my commandements.

People.

Lord, have mercy upon us, and incline our hearts to keep this Law.

Miniſter.

Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſſe that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this Law.

Miniſter.

Remember that thou keep holy the Sabbath day. Six dayes ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattel, and the ſtranger that is within thy gates. For in ſix dayes the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this Law.

Miniſter.

Honour thy Father and thy Mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this Law.

Miniſter.

Miniſter.

Thou ſhalt do no murder:

People.

Lord have mercy upon us, and incline our hearts to
ep this law.

Miniſter.

Thou ſhalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to
ep this law.

Miniſter.

Thou ſhalt not ſteal.

People.

Lord, have mercy upon us, and incline our hearts to
ep this law.

Miniſter.

hou ſhalt not bear falſe witneſſe againſt thy neigh-
our.

People.

Lord, have mercy upon us, and incline our hearts to
ep this law.

Miniſter.

Thou ſhalt not covet thy neighbours houſe, thou
lt not covet thy neighbours wife, nor his ſer-
nt, nor his maid, nor his oxe, nor his aſſe, nor
y thing that is his.

People.

Lord, have mercy upon us, and write all theſe thy laws
our hearts we beſeech thee.

Let us pray.

Lmighty God, whoſe Kingdom is everlaſting,
and power infinite, have mercy upon the

whole Church, and ſo rule the heart of thy choſen ſervant CHARLES our King and Governour, that he (knowing whoſe Miniſter he is) may above all things ſeek thy honour and glory: And that we and all his ſubjects (duly conſidering whoſe authority he hath) may faithfully ſerve, honour, and humbly obey him in thee, and for thee, according to thy bleſſed Word and Ordinance, through Jeſus Chriſt our Lord, who with thee and the holy Ghoſt, liveth and reigneth ever one God, world without end. *Amen.*

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our ſins, and acknowledging our wretchedneſs may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſs, through Jeſus Chriſt our Lord. *Amen.*

O Almighty God, who in thy wrath diſt ſend a plague upon thine own people in the Wilderneſs for their obſtinate rebellion againſt Moſes and Aaron; and alſo in the time of King David diſt ſlay with the plague of peſtilence threeſcore and ten thouſand, and yet remembring thy mercy diſt ſave the reſt; Have pity upon us miſerable ſinners, who now are viſited with great ſickneſſe and mortality; that like as thou diſt then accept of an atonement, and diſt command the deſtroying Angel to ceaſe from puniſhing, ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſſe, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle, Joel. 2. 11.

THe day of the Lord is great and very terrible, and who can abide it? Therefore alſo now, ith the Lord, Turn ye even to me with all our heart, and with faſting, and with weeping, nd with mourning. And rent your heart and ot your garments, and turn unto the Lord your od: for he is gracious and merciful, ſlow to nger, and of great kindneſſe, and repenteth him f the evil. Who knoweth if he will return nd repent, and leave a bleſſing behind him, even meat-offering and a drink-offering unto the Lord our God? Blow the trumpet in Zion, ſanctifie a aſt, call a ſolemn aſſembly. Gather the people: nctifie the congregation: aſſemble the Elders: ather the children, and thoſe that ſuck the breaſts: t the bridegroom goe forth of his chamber, and the ride out of her cloſet. Let the Prieſts, the miniers of the Lord, weep between the Porch and the ltar, and let them ſay, Spare thy people, O Lord, nd give not thy heritage to reproach, that the heathen ould rule over them: wherefore ſhould they ſay among the people, Where is their God? Then will the ord be jealous for his land, and pity his people.

The Goſpel. S. Matth. 6. 16:

WHen ye faſt, be not as the hypocrites, of a ſad countenance: for they diſfigure their faces, that they may appear unto men

to

to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face: That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

I Believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the onely begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for us men, and for our salvation, came down from heaven, and was incarnate by the holy Ghost of the Virgin *Mary*, and was made man, and was crucified also for us under *Pontius Pilate*; He suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose Kingdom shall have no end.

And I beleive in the Holy Ghoſt, the Lord and
ver of life, who proceedeth from the Father and
e Son, who with the Father and the Son together
worſhiped and glorified, who ſpake by the
ophets. And I beleive one Catholick and Apoſto-
k Church. I acknowledge one Baptiſm for the
miſſion of ſins. And I look for the reſurrection of
e dead, and the life of the world to come. Amen.

*Then ſhall follow the Sermon, or Exhortation Prin-
ted at the end of this Book: which is alſo recom-
mended to all good Chriſtians to be frequently read,
and thought upon by them in Private.*

Et your light ſo ſhine before men, that they may S. Mat. 5.
ſee your good works, and glorifie your Father
ich is in heaven.

Bleſſed be the man, that provideth for the ſick, Pſal. 41.
d needy: the Lord ſhall deliver him in the time
trouble.

t us pray for the whole ſtate of Chriſts Church-
militant here on earth.

Lmighty and everliving God, who by thy ho-
ly Apoſtle haſt taught us to make prayers and
plications, and to give thanks for all men; We
mbly beſeech thee moſt mercifully (*to accept our
ms and Oblations, and*) to receive theſe ourprayers,

If there be no Alms, or Oblations then ſhall the words (*of accepting our Alms and Oblations*) be left out unſaid.

which we offer unto thy divine Majeſty, be-
ſeeching thee to inſpire continually the univerſa
Church with the ſpirit of truth, unity, and concord
and grant that all they that doe confeſs thy hol
Name, may agree in the truth of thy hol
Word, and live in unity and godly love. We be-
ſeech thee alſo to ſave and defend all Chriſtia
Kings, Princes, and Governours, and eſpecially th
ſervant *CHARLES* our King, that under him we ma
be godly and quietly governed. And grant unto hi
whole Council, and to all that are put in Authori
under him, that they may truely and indifferentl
miniſter juſtice, to the puniſhment of wickedne
and vice, and to the maintenance of thy true Relig
on and Vertue. Give grace, O heavenly Father, to a
Biſhops and Curates, that they may both by the
life and doctrine ſet forth thy true and lively Wor
and rightly and duely adminiſter thy holy Sacra
ments, and to all thy people give thy heavenly grac
and eſpecially to this Congregation here preſen
that with meek heart and due reverence they ma
hear and receive thy holy Word, truly ſerving the
in holineſs & righteouſneſs all the days of their li
And we moſt humbly beſeech thee of thy goodnes
O Lord, to comfort and ſuccour all them who
this tranſitory life are in trouble, ſorrow, need, ſic
neſs, or any other adverſity. And we alſo bleſs t
holy Name, for all thy ſervants departed this life
thy faith and fear; beſeeching thee to give us gra
ſo to follow their good examples, that with the
we may be partakers of thy heavenly kingdo
Grant this, O Father, for Jeſus Chriſts ſake, our on
Mediatour and Advocate. *Amen.* Th

Then ſhall be added the Prayer following.

ALmighty God, our Heavenly Father, whoſe Judgments are moſt ſevere, and terrible againſt bſtinate offenders; but thy Mercies infinite to all, hat with hearty Repentance, and true Faith turn nto thee: We, the ſinful people of this land, whom or our iniquities, and manifold tranſgreſſions thou aſt in many places moſt juſtly viſited with the noi- m Plague, and Peſtilence, come now before the hrone of thy grace in the Name of thy dear Son, in hom thou art well pleaſed; and in confidence of hat Atonement which he hath made for us, moſt mbly beſeech thee to pardon, & forgive us all our ns in thought, word, or deed committed againſt thy ivine Majeſty; to work in us dayly more and more true, hearty, and unfeigned Sorrow, and Repen- nce for the ſame; to plant in our hearts a ſincere nd ſetled Reſolution, by the aſſiſtance of thy Grace, lead the reſt of our lives in careful Obedience to y holy Will in all things; and ſo to remove from s this Plague, and grievous Sickneſs, that we be not tterly conſumed by means of thy heavy hand. To is end, grant us, good Lord of thy grace & mercy, l things conducing hereunto; Seaſonable Wea- er, and good Air, and wholſom Food, & powerful edicines, and whatever elſe thou ſeeſt to be good, nd profitable for us; together with a due Care, and onſcience in uſing of the ſame; that we neither reſume, nor tempt thy Majeſty by neglecting the

Means, which thou haſt appointed, nor yet deſpair of thy Bleſſing in the diligent uſe of them, nor in any event repine, or murmure at thy Providence, what portion ſoever it allots us: But tha ſubmitting ourſelves to thy good pleaſure in all things, we may commit the keeping of our Souls to thee in well-doing, as unto a faithfull Creatour; with compaſſionate pity, and charity (as we are able) ſuccouring the ſick, and preſerving the whole, and praying fervently for All: and finally, that depending entirely upon thy Goodneſs, we may wait the hour of thy gracious Deliverance in Faith and Hope, and conſtant Patience, with perfect Reſignation to thy wiſe, and juſt Appointment in all things; To the which we betake our ſelves, and the whole Nation, and whatever concerns us. Be mercifull unto us, O God, be mercifull unto us, for our ſouls truſt only in thee, and under the ſhadow of thy Wings ſhall be our refuge, till this Calamity be overpaſt; which we beſeech thee ſpeedily to remove, if it be thy will, O Lord God of Mercies, and Father of Compaſſions, and to reſtore the voice of Joy, and Health once more into our Dwellings, for the alone Merits ſake of thy dear Son Jeſus Chriſt, our only Mediatour and Advocate. *Amen.*

¶ *Here may be added one, or both theſe Collects following.*

GRant, we beſeech thee, Almighty God, that we who for our evil deeds are worthily puniſhed, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jeſus Chriſt. *Amen.*

Almigh

ALmighty God, who ſeeſt that we have no power of our ſelves to help our ſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the Petitions of them that ask in thy Sons Name, we beſeech thee mercifully to encline thine eares to us that have made now our prayers and ſupplications unto thee, and grant that thoſe things which we have faithfully asked according to thy will, may effectually be obtained to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Prieſt ſhall let them depart with this bleſſing.*

THe Peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord; and the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you and remain with you always. *Amen.*

The Order for Evening Prayer.

¶ *Let him that miniſtr.th read with a loud voice theſe Sentences of Scripture; and then ſay the Exhortation that followeth.*

Dan.9.9.10.

TO the Lord our God belong mercies and forgiveneſſes, though we have rebelled a-gainſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us.

Jer. 10. 24. O Lord correct us, but with judgement; not in thine anger, leſt thou bring us to nothing.

DEarly beloved brethren, the Scripture moveth us in ſundry places, to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloak them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſs of the ſame, by his infinite goodneſs and mercy. And although we ought at all times humbly

mbly to acknowledge our ſins before God, yet ght we moſt cheifly ſo to do, when we aſſemble d. meet together, to render thanks for the great nefits that we haue received at his hands, to ſet rth his moſt worthy praiſe, to hear his moſt holy ord, and to ask thoſe things which are requiſite d neceſſary, as well for the body as the ſoul: herefore I pray and beſeech you as many as are re preſent, to accompany me with a pure heart d humble voice, unto the Throne of the heavenly ace, ſaying after me.

The Confeſſion to be ſaid of the whole Congregation after the miniſter, all kneeling.

Almighty and moſt merciful Father, We have erred and ſtrayed from thy ways like loſt ſheep, e have followed too much the devices and deſires our own hearts, We have offended againſt thy ho- laws, We have left undone thoſe things which we ght to have done, And we have done thoſe things ich we ought not to have done, And there is no lth in us: But thou, O Lord, have mercy upon us erable offenders; Spare thou them, O God, which feſs their faults; reſtore thou them that are peni- , according to thy promiſes declared unto man- d in Chriſt Jeſu our Lord; and grant, O moſt rciful Father, for his ſake, that we may hereafter a godly, righteous, and ſober life, to the glory hy holy Name. *Amen.*

¶ *The*

¶ *The Abſolution to be pronounc'd by the Prieſt alone ſtanding; the people ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live, and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent the abſolution and remiſſion of their ſins: He pardoneth and abſolveth all them that truely repent, and unfeignedly beleive his holy Goſpel. Wherefore let us beſeech him to grant us true repentance and his holy Spirit, that thoſe things may pleaſe him which we doe at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord. *Amen.*

¶ *The People ſhall anſwer here, and at the end of all other Prayers,* Amen.

¶ *Then ſhall the Miniſter kneel, and begin the Lord's Prayer; the people alſo repeating it with him.*

OUr Father which art in Heaven, Hallowed be thy Name. Thy Kingdome come. Thy Will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and glory, for ever and ever. *Amen.*

¶ The

¶ *Then likewiſe he ſhall ſay,*

O Lord open thou our lips.

Anſw. And our mouth ſhall ſhew forth thy praiſe.

Preiſt. O God make ſpeed to ſave us.

Anſw. O Lord make haſt to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the
ly Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall
: world without end. Amen.

Prieſt.

Praiſe ye the Lord.

Anſwer.

The Lords name be praiſed.

Then ſhall be ſung or ſaid this Hymn following; one Verſe by the Prieſt, and another by the Clerke and people.

) Come, let us humble our ſelves, and fall down before the Lord: with reverence, and fear. Pſal. 95. 6.

For he is the Lord our God: and we are the people of paſture, and the ſheep of his hand. 7.

Come therefore, let us turn again unto our Lord: he hath ſmitten us, and he will heal us. Hoſ. 6. 1.

Let us repent, and turn from our wickedneſs: and our ſ ſhall be forgiven us. Act. 3.

Let us turn, and the Lord will turn from his heavy ath: and will pardon us, and we ſhall not periſh. Jonah. 3.

Job. 11. 6. Wisd. 11. 23. *We acknowledge indeed, that our punishments are less then our deservings: but yet of thy mercy, O Lord, correct us to amendment, and plague us not to our destruction.*

Lam. 3. We have provoked thine Anger, thy wrath is warmed hot: and thy heavy displeasure is sore kindled against us.

Es. 59. 1. *But thy hand is not shortned, that thou canst not help: neither is thy goodness abated, that thou wilt not hear.*

Es. 65. 24. Thou hast promised, O Lord, that before we cry thou wilt hear us: whilst we are yet speaking, thou wilt have mercy upon us.

Job. 5. 18. Hos. 6. 2. *For thou art the only Lord, who woundest, and dost heale again: thou killest and reviveſt; bringest even to hell, and bringest back again.*

Psal. 103. 3. Thou forgivest all our sins: and healest all our infirmities.

4. *Thou savest our life from destruction: and crownest us with mercy and loving kindness.*

Psal. 22. 4. Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5. *They called upon thee, and were holpen: they put their trust in thee, and were not confounded.*

Baruch. 3. 1. 2. And now in the vexation of our spirits, and the anguish of our soules we cry unto thee: hear Lord, and have mercy.

Psal. 40. 15. *For many troubles are come about us: our sins have taken such hold upon us, that we are not able to look up.*

Psal. 25. 6. O remember not our sins, and our offences: but according to thy mercy think thou upon us, O Lord, for thy goodness.

Hide not thy face from us in the time of our trouble: Pſal. 102. 2.
encline thine ears unto us, when we call; O heare us,
and that right ſoon.

For thine own ſake, and for thy holy Names ſake, Dan. 9. 18,
encline thine ear: and hear, O merciful Lord. 19.

For we do not preſent our ſupplications before thee, 18.
truſting in our own righteouſneſs; but in thy manifold
and great mercies. Pſal. 79. 9.

Help us, O God of our ſalvation, for the glory of thy Name: O deliver us, and be merciful unto our ſins for thy Names ſake. 14.

So we that are thy people, and ſheep of thy paſture, ſhall
give thee thanks for ever: and will always be ſhewing
forth thy praiſe from generation to generation.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Domine, refugium. Pſal. 90.

LOrd, thou haſt been our refuge: from one generation to another.

Before the mountaines were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

Thou turneſt man to deſtruction: again thou ſayeſt, Come again, ye children of men.

For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

Aſſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten, and though men be ſo ſtrong, that they come to fourſcore years: yet is their ſtrength then but labour, and ſorrow; ſo ſoon paſſeth it away, & we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

So teach us to number our days: that we may apply our hearts to wiſdome.

Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

O ſatisfie us with thy mercy, and that ſoon: ſo ſhall we rejoyce and be glad all the days of our life.

Comfort us again now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

Shew thy ſervants thy work: and their children thy glory.

And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy-work.

Qui habitat. Pſal. 91.

WHoſo dwelleth under the defence of the moſt High: ſhall abide under the ſhadow of the Almighty.

I will ſay unto the Lord, Thou art my hope, and my ſtrong hold: my God, in him will I truſt.

For he ſhall deliver thee from the ſnare of the hunter: and from the noiſom peſtilence.

He ſhall defend thee under his wings, and thou ſhalt be ſafe under his feathers: his faithfulneſs and truth ſhall be thy ſhield and buckler.

Thou ſhalt not be afraid for any terrour by night: nor for the arrow that flieth by day;

For the peſtilence that walketh in darkneſs: nor for the ſickneſs that deſtroyeth in the noon-day.

A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand: but it ſhall not come nigh thee.

Yea, with thine eyes ſhalt thou behold: and ſee the reward of the ungodly.

For thou, Lord, art my hope: thou haſt ſet thine houſe of defence very high.

There ſhall no evil happen unto thee: neither ſhall any plague come nigh thy dwelling.

For he ſhall give his Angels charge over thee: to keep thee in all thy ways.

They ſhall bear thee in their hands: that thou hurt not thy foot againſt a ſtone.

Thou ſhalt goe upon the Lion and Adder: the young Lion and the Dragon ſhalt thou tread under thy feet.

Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him up, becauſe he hath known my Name.

He ſhall call upon me, and I will heare him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

With

With long life will I ſatisfie him : and ſhew him my ſalvation.

De profundis. Pſal. 130.

OUt of the deep have I called unto thee, O Lord: Lord, heare my voice.

O let thine ears conſider well , the voice of my complaint.

If thou , Lord , wilt be extream to mark what is done amiſs: O Lord, who may abide it?

For there is mercy with thee: therefore ſhalt thou be feared.

I look for the Lord , my ſoul doth wait for him: in his Word is my truſt.

My ſoul fleeth unto the Lord: before the morning watch, I ſay, before the morning watch.

O Iſrael, truſt in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

And he ſhall redeem Iſrael: from all his ſins.

The firſt Leſſon is { 2. Sam. xxiv. or Jonah iii.

Magnificat.

MY ſoul doth magnifie the Lord : and my ſpirit hath rejoyced in God my Saviour.

For he hath regarded : the lowlineſs of his hand-maiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is Mighty hath magnified me: and Holy is his Name.

And his mercy is on them that fear him throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy hath holpen his ſervant Iſrael: as he promiſed to our fore-fathers, Abraham and his ſeed for ever.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

The ſecond Leſſon is, 1 Cor. 10 to v. xiv.

Deus miſereatur. Pſal. 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſall fear him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then*

¶ *Then ſhall be ſaid the Creed by the Miniſter, and the people ſtanding.*

I Believe in God the **Father Almighty**, Maker of heaven and earth: And in Jeſus Chriſt his onely Son our Lord; who was conceived by the holy Ghoſt, born of the Virgin *Mary*, ſuffered under *Pontius Pilate*; was crucified, dead and buried; he deſcended into hell; the third day he roſe again from the dead; he aſcended into heaven, and ſitteth on the right hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead. I believe in the holy Ghoſt, the holy Catholick Church, the Communion of Saints, the forgiveneſs of ſins, the reſurrection of the body, and the life everlaſting. *Amen.*

¶ *And after that, theſe prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you.

Anſwer.

And with thy ſpirit.

Miniſter.

¶ Let us pray.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

¶ *Then the Miniſter, Clerks and people, ſhall ſay the Lords prayer with a loud voice.*

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdome come. Thy will be

e done in earth, As it is in heaven. Give us this
ay our daily bread. And forgive us our treſpaſſes,
s we forgive them that treſpaſs againſt us. And
ead us not into temptation: but deliver us from
vil. *Amen.*

¶ *Then the Prieſt ſtanding up, ſhall ſay,*

O Lord ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

O Lord ſave the King.

Anſwer.

And mercifully hear us when we call upon thee.

Prieſt.

Indue thy Miniſters with righteouſneſs.

Anſwer.

And make thy choſen people joyful.

Prieſt.

O Lord ſave thy people.

Anſwer.

And bleſs thine inheritance.

Prieſt.

Give peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but onely thou, O God.

Prieſt.

O God make clean our hearts within us.

Anſwer.

And take not thy holy Spirit from us.

¶ *Instead of the first Collect shall these two be used.*

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

O Almighty God, who in thy wrath didst send a Plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of King David didst slay with the Plague of pestilence threescore and ten thousand, and yet remembring thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this Plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee wee be

ing defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. *Amen.*

LIghten our darkneſs, we beſeech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son, our Saviour Jeſus Chriſt. *Amen.*

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſcience by in are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burthen of our ſins. Thy property is always to have mercy; to thee onely it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgement with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the people ſay this that followeth, after the Miniſter.*

TUrn thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, faſting, and praying. For thou art a merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. *Amen.*

ALmighty God, our heavenly Father, whose Judgments are moſt ſevere, and terrible against obſtinate offenders; but thy Mercies infinite to all that with hearty Repentance, & true Faith turn unto thee: We, the ſinful people of this land, whom ſo our iniquities, and manifold tranſgreſſions thou haſt in many places moſt juſtly viſited with the noiſome Plague and Peſtilence, come now before the Throne of thy grace in the Name of thy dear Son, in whom thou art well pleaſed; and in confidence of that Atonement which he hath made for us, moſt humbly beſeech thee to pardon, and forgive us all our ſins in thought, word, or deed, committed againſt thy Divine Majeſty; to work in us daily more and more a true, and hearty, and unfeigned ſorrow, and

¶ *Then ſhall the people ſay this that followeth, after the Miniſter.*

TUrn thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, faſting, and praying. For thou art a merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. *Amen.*

ALmighty God, our heavenly Father, whose Judgments are moſt ſevere, and terrible against obſtinate offenders; but thy Mercies infinite to all that with hearty Repentance, & true Faith turn unto thee: We, the ſinful people of this land, whom ſo our iniquities, and manifold tranſgreſſions thou haſt in many places moſt juſtly viſited with the noiſome Plague and Peſtilence, come now before the Throne of thy grace in the Name of thy dear Son, in whom thou art well pleaſed; and in confidence of that Atonement which he hath made for us, moſt humbly beſeech thee to pardon, and forgive us all our ſins in thought, word, or deed, committed againſt thy Divine Majeſty; to work in us daily more and more a true, and hearty, and unfeigned ſorrow, and
re

epentance for the ſame; to plant in our hearts a ſincere and ſetled Reſolution, by the aſſiſtance of thy Grace, to lead the reſt of our lives in careful Obedience to thy holy Will in all things; and ſo to remove from us this Plague, and greivous Sickneſs, that we be not utterly conſumed by meanes of thy heavy hand. To this end, grant us, good Lord, of thy grace and mercy, all things conducing thereunto; Seaſonable Weather, and good Air, and wholſom Food, and powerful Medicines, and whatever elſe thou ſeeſt to be good, and profitable for us; together with a due Care, and Conſcience in uſing of the ſame; that we neither preſume, nor tempt thy Majeſty by neglecting the Means, which thou haſt appointed, nor yet deſpair of thy Bleſſing in the diligent uſe of them, nor in any event repine, nor murmure at thy providence, what portion ſoever it allots us: But that ſubmitting our ſelves to thy good pleaſure in all things, we may commit the keeping of our ſouls to thee in well-doing, as unto a faithful Creator; with compaſſionate pity, and charity (as we are able) ſuccouring the ſick, and preſerving the whole, and praying fervently for All: and finally, that depending entirely upon thy Goodneſs, we may wait the hour of thy gracious Deliverance in Faith, and Hope, and conſtant Patience, with perfect Reſignation to thy wiſe, and juſt Appointment in all things; To the which we betake our ſelves, and the whole Nation, and whatever concerns us. Be merciful unto us, O God, be merciful unto us, for our ſouls truſt onely in thee, and under the ſhadow of thy Wings ſhall be our Refuge, till this Calamity be overpaſt;

Which

which we beſeech thee ſpeedily to remove, if it be thy Will, O Lord God of Mercies, & Father of Compaſſions, and to reſtore the Voice of Joy, and health once more into our Dwellings, for the alone Merits ſake of thy dear Son Jeſus Chriſt, our onely Mediatour, and Advocate. *Amen.*

¶ *A Prayer for the Kings Majeſty.*

O Lord our heavenly Father, High and Mighty King of Kings, Lord of Lords, the onely Ruler of Princes, who doſt from thy Throne behold all the dwellers upon earth, moſt heartily we beſeech thee with thy favour to behold our moſt gracious Soveraign Lord King *Charles*, and ſo replenish him with the grace of thy holy Spirit, that he may alway incline to thy Will, and walk in thy ways. Endue him plenteouſly with heavenly gifts; grant him in health and wealth long to live; ſtrengthen him, that he may vanquiſh and overcome all his enemies, and finally after this life he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royall Family.*

ALmighty God, the Fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Q. *Catherine*, *Mary* the Q. Mother, *James* Duke of *York*, and all the Royal Family; Endue them with thy holy Spirit, enrich them with thy heavenly grace, proſper them with all happineſs, and bring them to thine everlaſting Kingdome, through Jeſus Chriſt our Lord. *Amen.*

¶ A

¶ *A Prayer for the Clergy and People.*

ALmighty and Everlaſting God, who alone workeſt great marvels; ſend down upon our Biſhops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy Grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediatour Jeſus Chriſt. *Amen.*

¶ *Prayer of* S. Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord, to make our common Supplications unto thee, and doſt promiſe that when two or three are gathered together in thy Name, thou wilt grant their requeſts: Fulfil now, O Lord the deſires and Petitions of thy ſervants, as may be moſt expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* 13, 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with us all evermore. *Amen.*

An

AN

EXHORTATION

Fit for the Time.

IN the due conſideration of the Mortality and Plague, wherewith God at this time hath grievouſly viſited us, two principal things are to be looked into: Firſt, what may be the cauſe of this Infectious diſeaſe: then, what Cure, or remedy may be provided to remove, ſtay, or mitigate the ſpreading and the increaſe thereof. The Philoſopher and Phyſician do alledge ſuch natural cauſes as theſe: the infection of the air; the corruption of the blood, and humors in the body of man the contagion which the ſound party may receive from perſons, or places already infected: And all theſe are true in their kind. But over and above theſe cauſes alledged, the grave & weighty authority of the Word of God muſt inform us of another cauſe, a cauſe not naturall, but ſupernaturall: namely, the wrath of God provoked and incenſed by the ſins of any Na-

tion

ion or people, hath often brought in the Peſtilence, s the ſword and ſcourge of God to deſtroy them, or haſten them for their ſins. The people of Iſrael murnured againſt God in the wilderneſs, and not regarding his loving care and providence over them, (who ed them miraculouſly with water out of the Rock, nd with Manna from Heaven) waxed wanton in heir deſires, and required fleſh alſo for their luſt, which though they obtained, yet notwithſtanding, hile the meat was in their mouths, the plague of God fell upon them, and ſlew the wealthieſt of them, nd ſmote down the choſen men that were in Iſrael, s you may read. Again, the multitude of the peole of Iſrael taking part with thoſe factious and ſedious conſpirators, *Corah*, *Dathan*, and *Abiram*, murnured againſt *Moſes* and *Aaron*, and grudged againſt that their authority of Magiſtracie & Prieſtood wherein *GOD* himſelfe had eſtabliſhed them: herefore a plague came upon them, and there ied 14700. Again, the ſame people of Iſrael committed whoredom with the daughters of *Moab*, which alled them alſo to the ſacrifice of their gods; herefore the wrath of the Lord was kindled againſt Iſrael, and there died in that plague 24000. gain, in the days of King *David* the wrath of the ord was kindled againſt Iſrael, and Satan moed *David* to number Iſrael and Juda: and the ord ſent a peſtilence, and there died of the eople from *Dan* to *Beerſheba* 70000. The Apole S. *Paul* alſo, ſignifieth in his Epiſtle to the Corinthians, that for their profanation and abuſing e holy Sacrament of the Lord's Supper, many

Num. 11. Pſ. 78. 30.

Num. 25.

2 Sam. 24. 1 Chron. 21. 1.

1 Cor. 11.

Eph. 5. of them were ſick and weak, and many died. Laſtly, of all ſin the ſame Apoſtle ſaith, that for ſuch things cometh the wrath of God upon the children of diſobedience. So that from theſe examples we ſee, that ſin moveth the Lord to wrath; and the wrath of the Lord ſendeth the plague, mortality, diſeaſes, and death among men.

Which being ſo evident a truth, confirmed by ſo many examples out of the holy Scriptures, it muſt be confeſſed and acknowledged, that the ſame cauſe hath procured the ſame puniſhment with us: and that in theſe days, theſe evil days of ours, our tranſgreſſions in number more, and in degree more hainous than thoſe of Iſrael, have filled full the meaſure of iniquity, and cauſed God to fill full the cup of his wrath, and given us the deadly wine to drink. The people of Iſrael required meat for their luſt, and the people of England nouriſh their luſt for their meat, giving over themſelves to ſurfeiting and drunkenneſs, and as thoſe that make their belly their God, and their glory their ſhame, are become a by-word unto neighbour-Nations for gluttony and bellychear. And what wonder if we die with the very meats we luſt after in our mouths, or if the heavy wrath of God come upon us, as ſometimes upon them, and ſmite us down with a very great Plague.

Num. 11. Pſal. 78.

Num 16. The people of Iſrael murmured, and rebelled againſt *Moſes* and *Aaron* their Leaders: and there hath been alſo, and is yet amongſt us here in *England*, a people that ſtrive both with their Princes and their Prieſts, that obey not thoſe that have the Rule over them, that ſubmit not themſelves

o ſuch as by Gods appointment watch over their
ouls: Such as not only deſpiſe Governments in their
earts, but ſpeak evil of Dignities; Nor only curſe
n their Bed-chamber, but openly revile the Rulers
f their people; Malecontents, and Murmurers;
nd Fault-finders (as S. *Jude* calls them) raſhly misjudging, and boldly cenſuring the Actions f their Governours, upon groundleſs jealouſies and ſpitions; Nay ſuch, as S. *Paul* propheſied ſhould ome in theſe laſt and perilous days, Traytors, Hea-y, Highminded, who have dared to lift up their ands alſo againſt the Anointed of the Lord; and hat wonder that there is wrath gone out from e Lord, and the Plague is begun? The peo-le of *Iſrael* committed whoredome with the aughters of *Moab*; and are there not many of the aughters of *England* too like to thoſe of *Moab*? nd too many *Zimries* amongſt us, whoſe Forni-tions are notorious, and ſcandalous in the ght of the world; who care not to conceal their ominations, bluſh not at their crimes, but im-dently boaſt and glory in their ſhame? And erefore no marvail if God himſelf ſtand forth plague the Land for them. Add to theſe, that ve perhaps, with *David*, lifted up our hearts ecauſe of the multitude of our people, magnified r ſelves that we are a mighty and a populous ation, placing our confidence in the arme of fleſh, d aſcribing to our ſelves, and our own ſtrength, skill, our valour, or our conduct, that honour, and ſtory over our enemies, which God with his own ght hand, and with his holy arme hath purchaſed

Num. 25.

2 Sam. 24.

unto himſelfe for his own glory. And further, that by outragious ſwearing, vain and raſh oaths, and blaſphemies, and curſed ſpeakings, to be heard out of the mouths of all eſtates, yea, even of very children in our ſtreets, the holy name of God is very grievouſly profaned amongſt us; And not only by voluntary unlawful oathes (for which the Land mourns) but yet worſe, by abominable perjuries, and careleſs, and profane violation of oaths lawfully impoſed upon us, as in Courts of Juſtice: and thoſe eſpecially ſo ſolemnly made, and ſo often repeated to our Soveraign Lord, while we wilfully forget that ſuch are the Oaths of God, and that he himſelf is a ſtrict and moſt ſevere Avenger of them: Adde alſo, that our Trading and Traffick is become the practiſe of Deceit & Theft, while we make out our gaine by lying and falſe ſwearing, by falſe Meaſures, Weights and Lights, which are all abomination unto the Lord: And then it cannot appear ſtrange, if God who ſtill reſerves great plagues for the ungodly, and in eſpecial manner reſiſts the proud, hath ſet himſelfe in Battel-array againſt us; or if that flying Roll of the curſe of God againſt the Swearer and the Thief, hath entred already into our Houſes, and taken hold of the Stones, and of the Timber thereof. In ſum, the holy word of God and the Miniſtery thereof is not juſtly reverenced, but deſpiſed; his holy Sacraments either totally neglected or abuſed, in many places neither rightly adminiſtred, nor received; the Lord's day not kept holy, as commanded, but profaned: and other holy ſeaſons, whether of Feſtivity or Faſting

ing (appointed by juſt Authority, according to the example of God's people in all Ages, for the procuring of his bleſſings, and for the averting of theſe his heavy Judgments) not duely, nay, in too many places not at all obſerved; the awful preſence of God, the honour due to his divine Majeſty in his own Houſe not at all regarded, but turned into meer ſcorne and mockery; the holy Service, and publick worſhip of God in the beauty of Holineſs not frequented as it ought, but ſlighted & undervalued, and ſnuffed at, and oppoſed by a diſobedient and gainſaying people; the Portion of God invaded, his Altars robbed of Tithes and Offerings, and holy things of all ſorts profanely and ſacrilegiouſly devoured; For which crying ſins, and finally for our great Diſobedience and Irreverence to all our Superiours, our untractable & ungovernable humour, our proneneſs upon no occaſion to Sedition in the State, and Schiſme in the Church, (by raiſing, leading, and keeping up Parties and Factions, and fomenting uncharitable contentions, and animoſities to the diſturbance of publick peace) our Hypocriſie and Superſtition, open profaneneſs, and irreligion againſt God himſelfe, and generally for our diſſolute, and licentious, and moſt unchriſtian converſation of all ſorts) moſt directly contrary to the righteous Laws, and great example of the moſt holy Jeſus our Lord (the name of God is polluted, and his bleſſed Goſpel evil ſpoken of amongſt the Adverſaries of the truth *thorough us* : So that we need ſeek no further; the cauſe is apparent, why the Plague is broken out amongſt us : God having

threatned

threatned us in his Word, as the people of Israel, that becauſe we will not obey the voice of the Lord our God to doe all his commandements, and his ordinances which he commands us, he will ſmite us with a conſumption, and with a fever, and with a burning ague, and cauſe the peſtilence to cleave unto us, until he hath conſumed us from the land. And thus much of the cauſe of the peſtilence.

Now let us examine and ſee what hope of help, what Cure or Remedy remaineth unto us in this viſitation. The remedy is to be ſorted out anſwerable to the cauſe of the diſeaſe: ſo that if God's anger againſt ſin hath cauſed this mortality amongſt us (as heretofore hath been ſhewed amongſt other people) if we ſhall remove our ſins out of the ſight of God, his wrath ſhall ceaſe, and with his wrath our puniſhment. For the applying of this ſoveraign balme unto our preſent ſore, there is by publick Order preſcribed, that Faſting & Prayer by true ſignes and tokens of our unfeigned repentance, & converſion unto God, ſhould be exerciſed in all Congregations: that all degrees and eſtates of people might therby be admoniſhed to humble themſelves under the mighty hand of God, to acknowledge their ſins, and by their humiliation and deteſtation of their former wicked life, to teſtifie unto the world, that they deſire nothing more than to be reconciled again unto their good and gracious God, that he may cauſe his indignation to ceaſe, and turne away this his fearful chaſtiſement from among us.

And as faſting and prayer are means ſpiritual, appointed

ointed in the word of God, and always practiſed in
he Church of God at ſuch times as he afflicteth his
eople with any contagious diſeaſes or plagues for
n: ſo are there alſo other natural & ordinary means
ot to be neglected, but to be received & uſed againſt
he natural cauſes of this infection. For though it be
ue, that all things are guided by God's providence;
nd that he doth what he will doe in heaven and in
arth: yet he effecteth and bringeth his will to paſs
y order and by means that himſelfe hath determi-
ed. The eyes of all things look up unto the Lord,
nd truſting in him he giveth them their meat in due
aſon: but yet the Lord will have all men to la-
our, and eat the labours of their hands, for the
aintenance of their life. It is the Lord that bring-
h back again from the gates of death, and reſto-
th men that were ſick to their former health: and
t hath he ordained the Phyſician, and created ma-
y medicinable and comfortable things to procure
d preſerve the health of man, and hath comman-
ed us to uſe them. Men muſt plant and water
ough it be onely God that giveth the increaſe. If
e husbandmen ſhould give over their tillage, and
etend that they meant to depend upon God's pro-
dence, looking either to be fed from heaven, or
at the earth ſhould of her own accord bring forth
to them grain and corn, & all neceſſary fruits
r their relief: were it not in reſpect of themſelves
tream madneſs, and towards God a moſt wicked
mptation? It cannot be denied, but that this
ievous ſickneſs which now reigneth among us,
th is and ſhall be governed by God's providence:

But

But yet ſuch as truely fear God, and are truly inſtructed out of his Word, will ſubmit themſelves unto his heavenly providence in ſuch ſort as he hath appointed them. When good King *Hezekiah* was ſick of this diſeaſe of the plague, as Divines do deliver, he prayed and wept, and uſed thoſe means meet to pacifie the anger of God. And when God had determined that he ſhould not die of that ſickneſs: though he could no doubt have healed him without means, by his word only, yet he directeth his Prophet to ſignifie unto him the medicinable means of his help; namely, that he ſhould apply a plaiſter of figs to his ſore, to ripen and heal it. So that we ſee, firſt prayer to God, and then the uſe of other neceſſary and profitable means, muſt not be neglected.

Now if any man ſhould object and ſay: This viſitation cometh of God, and I know not whether I may pray againſt it; he bewrayeth greatly his ignorance in the Scriptures of God. For in every viſitation of this or any other plague there mentioned you ſhall find that the holy men of God ſtill labored by prayer and ſupplication unto God, to remove the ſame from themſelves and their people.

Num. 16. *Moſes* is ſaid to have ſtood in the gap, to turne away

Pſal. 106. the wrath of God; and *Aaron* ran with his golden Cenſer, to ſtand between the living and the dead

2 Sam. 24. and *Phinehas* the Prieſt ſtood up and prayed, and the plague ceaſed; *David* ſeeing the Angel ready to deſtroy Jeruſalem, built an altar, offered ſacrifice, and brake forth into that his moſt ardent & earneſt ſupplication for the people.

Again

Again, becauſe in this great mortality of ours, we ind by experience, that not ſo much any general orruption of the air, nor onely the diſtemperature f the bloud or humours of mens bodies have been he cauſes of the ſpreading and continuing of this nfection, but the contagion that the diſeaſe it ſelf ath bred, and which one man receiveth from ano- her; the ſound from thoſe that are ſick: Therefore lſo men are to learn, that one chief and ordinary ean of their preſervation in this dangerous time is, e avoiding of the contagion that commeth by ingling diſorderly the ſound and the ſick together. nd if there be any that being yet ſound, do think ey are not bound in conſcience to ſhun& avoid the rſons and places that are infected, except it be in caſe of neceſſity: or if thoſe that are diſeaſed,or do eep in houſes where the diſeaſe is known to be, all think much that they are ſhut up, and re- rained from coming abroad, or frequenting the ommon and publick aſſemblies of thoſe that are ear, having in the mean time ſuch things as are eceſſary for their ſuſtentation: they muſt be otent to heare out of the word of God their rour therein and ignorance. The diſeaſe of the Le- roſie was infectious as is the Peſtilence, and when- ever any were ſmitten with that diſeaſe, it was ot ſurely without the will or providence of God: nd yet we may ſafely learn even of God himſelf, ithout any prejudice to his good providence, how e ought in that and other kind of infectious mala- es, to demean our ſelves for the avoiding of the mage thereof. The Leper (ſaith the Lord in

the 13 Chapter of *Leviticus*,) in whom the Plagu
is, ſhall have his cloaths rent, and his head bare, an
ſhall put a covering upon his lips, and ſhall cry, *I a*
unclean, I am unclean. And as long as this diſea
ſhall be upon him, he ſhall dwell alone; without th
camp ſhall his habitation be. The renting of h
cloathes here mentioned, was a ſign of his mourni
and lamentation for that affliction; he dwelt alon
for fear of infecting others; and if at any time h
went abroad to take the air, his lips were cover
that his breath might not infect ſuch as came n
him: And beſides, he was to give warning, that
men might the more carefully avoid him, by cryi
out unto them, *I am unclean, I am unclean.*

Furthermore, it was ordered by the Lord, th
the cloathes that were infected ſhould be burnt, t
houſes purged, and in ſome caſes of more danger
infection, pulled down and utterly defaced: t
which reſpect there was a general commandme
given to the people, That they ſhould take heed
the Plague of the Leproſie. All theſe, and divers o
ther rules and cautions preſcribed by God himſe
were chiefly grounded upon this, That the diſeaſe
the Leproſie was infectious, Whereby we are to lea
that foraſmuch as the Plague is far more infectiou
contagious, and dangerous than that was of t
Leproſie; we ſhould be ſo much the more careful
avoid it: and ſuch as are infected, more charitab
minded, and religiouſly humbled under the hand
God, then diſobeying all Authority to thruſt them
ſelves into the company of others, whereby the mo
tali

ity daily ſo increaſeth. And if any man ſhould think hat the diſeaſe of the Plague were not contagious nd infectious, ſo groſs a conceit is rather to be pi- ied then confuted, being contrary to the common nd lamentable experience of theſe times, and con- rary to the judgment of all learned and wiſe men in ll ages. If therefore we deſire that Almighty God hould withdraw his heavy hand from us, and de- iver us from this affliction, it is not ſufficient for us y faſting and prayer, to humble our ſelves unto is divine Majeſty, except we joyn therewith our eſt endeavours and diligence, by uſing ſuch meanes s God hath appointed for the ſtaying of it. Other- iſe, if we deſpiſe all good meanes: if we neither egard to keep our ſelves in a good eſtate of our bo- ily health, by the counſel of the learned Phyſitian: we make a mock of all preſervatives of Art: If e neglect all evil and infectious ſavours, and refuſe he benefit of the purer air: If we run deſperately nd diſorderly into all places, and amongſt all per- ons, and pretend our faith and truſt in Gods provi- ence, ſaying *If he will ſave me, He will ſave me.* and *I die, I die*: this is not faith in God, but a groſs, norant, and fool-hardy confidence and preſumpti- n, little different from that ſubtil temptation of atan to our Saviour Chriſt, to throw himſelf head- ng from the top of the pinacle, in hope that God ould ſend his Angels to hold him up: which were wanton and dangerous tempting of God: or elſe ith Saint *Peter*, to lead himſelf into temptation, d by deſiring to walk on the water, to bring his

life

life into a needleſs and unneceſſary hazard and peril, without any warrant of an ordinary calling, or any comfort of a good conſcience therein.

Moreover, if men at any time will prepare themſelves to death, then ſhould they eſpecially when they are in the greateſt danger, as they are who are already infected, or doe without urgent cauſe reſort unto thē. Now in preparing our ſelves to leave this world, what one thing almoſt is more neceſſary then a charitable heart towards all men? which they cannot haue by any poſſible means, who either knowing themſelves to be infected, do keep company with ſuch as are cleare; or that being whole, do enter without any neceſſity into places infected, and afterwards reſort into all companies, as if they were ſure that neither they themſelves, nor their cloaths were tainted. When King *Azariah* became a leper, becauſe he knew the danger of his diſeaſe, and found by the Law of God the reſtraint of thoſe that were ſo diſeaſed, though a King, yet was he content to dwell in an houſe apart all the daies of his life, & *Jotham* his ſon governed in his ſtead. This his obedience muſt needs condemn their diſordered licentiouſneſſe, who though the meaneſt among the people, yet being infected, think ſcorn to keep their houſes, though but for a ſhort time; and break abroad they will, whatſoever come of it, no Authority, Orders, Laws, or Proclamations can reſtrain them; and others there are as wilfull to aſſociate and mingle themſelves with them. Where-

in

, how cruel the one ſort are againſt themſelves, hazarding their own lives, and theirs that depend n them; how uncharitable the other ſort are to-ards their brethren, by deriving their infection nto them; and how injurious both ſorts are to the tate and Commonwealth wherein they live, by rolonging and ſpreading the danger, which other-iſe by their better government might be ſooner ppreſt, all wiſe men of ſound judgment are very orry either to ſee, or hear it.

Wherefore, conſidering all that hath been ſpoken endeth to this end, To ſhew that our ſins have cau-ed this fearful Viſitation to break forth againſt us; nd that the remedy left unto us for our hope of elp herein, is our ſpeedy repentance, with prayer nd faſting, together alſo with the good uſe of or-inary means, and the wary and careful carriage of ur ſelves out of the danger of contagion: let us be ruly wiſe, and demean our ſelves in this time of our rial, as thoſe that make good uſe of God's corre-ions: let us neither murmure nor grudge againſt he will of God, nor take impatiently what our ſins ave deſerved, & God in his fatherly care hath inflict d upon us for our amendment. Let us not now add n unto ſin: but for aſmuch as the deſperate ſecuri-y of thoſe that ſeem neither to fear, nor to fly from his infection, is but a tempting and provoking of-he judgment of God: ſeeing it may be an hindrance nto the fruit of the prayers, and faſting of the hurch, which be they never ſo ſtrict and zealous, all hardly procure a releaſe of this burden of od, if wilful and intemperate ſpirits will not

be

be kept in order: seeing such their unruly licentiousness extendeth it self to the breach of all charity, and bringeth upon their own heads no less than the guilt of wilful murder, both of themselves, their children, their families, and neighbours, which hateful cruelty against their own kind, Turks and Infidels would abhor: seeing it procureth also a publick and manifest detriment to the State, and places where they dwell, by hindering their traffick, and impoverishing their neighbours in their Trades and Occupations: let men at the last be warned, and if there be any fear of God, any obedience to his Word, any conscience of the Magistrates authority, any fruits of our faith and Christian profession, whose badge and cognizance is mutual love and charity, to further and procure the common good of all: let us not go forward to tempt God, to continue so cruel to our selves, and so harmeful to others: let us be more humble in the day of our affliction, submitting our selves to those good and wholsome orders and decrees already published, for preventing the further infection of this our calamity, and making account of all good means and medicinable helps, made known unto us for our better preservation; lest we may seem to mock God by prayer and fasting; to beg a mitigation of this his ireful chastisement, and yet we frame our actions contrary and opposite to the success we pray for.

And among all other things yet spoken of, let this one advice be added, without offence unto any: That though it be a Christian and laudable custom,

cuſtom, to accompany the bodies of the dead unto the grave, and commend them in decent manner unto their reſt: yet, ſeeing the end of ſuch aſſemblies as are then gathered together is, by the uſe of Prayer, and the Word preached rather to give comfort unto the living, then any benefit unto the dead; let men be adviſed, perſwaded, and content, that their dead ſhould be buried with no more company than is needful for the interring and laying them up in the earth, becauſe the gathering together of friends and neigbours into ſo common a contagion, cannot be without preſent danger, and hazard of their health and lives: and it is verily thought that infection by this means of meeting hath enſued unto many.

The concluſion of all is this, That though there cannot be too much care taken for the preſerving of thoſe that are yet ſound, & for the ſecluding & ſeparating of thoſe that are ſick: yet muſt this warning herewith given, That the infected houſholds may not be ſo ſhut up, as that they be alſo ſhut out from all ſuccour & relief of neceſſary maintenance, very many of thoſe families which have been, & are yet viſited, being of the poorer ſort. To whoſe affliction if you ſhall add affliction, & ſuffer them to want means of ordinary ſuſtentation, alas, what ſhall become of them, ſeeing neceſſity knoweth no law, and want and hunger break ſtone-walls? In which caſe of need they will break forth for the ſuccour of their lives, though with never ſo much danger to themſelves or others. Wherefore it ſhall well beſeem thoſe that are rich and able, to ſhew their fellow-

feeling

feeling of their brethrens neceſſity; it ſhall well become the miſery of the time, for men to be fruitful in good works, whereby their Chriſtian duty may be teſtified unto God and men. And it ſhall well agree alſo with the exerciſe of Faſting and Prayer now in hand, that in every Aſſembly gathered together to that end, there be a Collection made of the benevolence of the people, to be faithfully and truly diſtributed by thoſe that are put in truſt, unto the poor ſhut up, and viſited with this affliction. So ſhall our Prayers, Faſting, and Almſdeeds, as the incenſe and odours of the faithful, qualifie the ſtench and corruption of our ſins, & as ſacrifices wherewith God is well pleaſed, being made acceptable in the ſweet ſmelling ſavour of our Saviour Chriſt his intercеſſion, ſhall mitigate the wrath of God, and turn away this his indignation from us, reſtoring us again to his wonted favour, and our former health and ſafety: Which grace God the Father of all mercy and conſolation grant unto us, even for his dearly beloved Son Chriſt Jeſus his ſake, our onely Lord and Saviour. *Amen.*

FINIS.

By the King.

A PROCLAMATION FOR A Generall FAST Throughout this Realm of *England*.

CHARLES R.

WHereas it hath pleased Almighty God, after many years of Health, and many great and miraculous Mercies afforded to this Kingdom, to visit the Cities of London and Westminster, and places adjacent with the Plague and Pestilence, which by the spreading thereof into several Parishes and other the more remote parts of this Kingdom, seems to threaten a general and dreadful Visitation: To the end therefore that Prayers

ers and Supplications may every where be offered up
Almighty God for the removal of this heavy Judg
and that some Solemn Days and Times may be fit
for the performance of these and other Religious

His Majesty is pleased, by the Advice of His P
Council, to Declare, and doth hereby publish and dec
His Royal Will and Pleasure, That Wednesday
being the Twelfth day of this instant July, shall be
served and kept within the Cities of London and We
minster, and places adjacent, as a day of Fasting and
miliation; And Wednesday three Weeks after being
Second day of August shall be observed and kept in like
ner in all parts of this Realm; and so from thence forw
every First Wednesday of every Month successively, un
it shall please God to withdraw this Plague and grievo
Sickness.

And that the solemnization of these days may be with
Order and Decency as is requisite, His Majesty by
Advice of His Reverend Bishops hath directed to be C
posed, Printed and Published the Form of such Prayers
His Majesty thinks fit to be used in all Churches a
Chappels at these publick Meetings, and also upon
nesdays in every Week; And hath given charge to
Bishops to dispatch the same through the whole Kingdo
All which His Majesty doth expressly charge and comma
shall be reverently and devoutly performed by all His lo
ing Subjects, as they will answer to God for the n
of so great a Duty and Service, and upon pain of
proceeded against as wilful Wrakers and contemners
this His Royal Will and Command.

And His Majesty doth further declare, That upon
and every the said Days of Fasting and Humiliation, t
shall be a Collection made of the Alms and Charitable
nevolence of the several persons in the respective Chur
and Chappels then Assembled: which Collections
be paid in to the Bishops of the several Dioc
wherein such Collection shall be made, or to such
as the Bishops shall appoint to receive the same

And the Bishops shall take care, That the Moneys so ollected & paid in, be in the first place applyed to the Relief f such places as shall be visited with the Plague within e Diocese wherein such Collections shall be made. And e Overplus, if any be, shall be payd in to the Bishop of ondon, or such as he shall appoint to receive the same, and applyed to the Poore who are Sick and visited with the lague in London or Westminster, or the parts adjacent.

And lastly His Majesty doth Command, That the respe- ive Preachers on the said Fast-days do earnestly exhort the eople in the several Parishes to a Free and Chearful ontribution towards the Relief of their Christian Bre- en, whom it hath pleased God to visit with Sickness.

Given at Our Court at St. *James's* this Sixth day of *July*, in the Seventeenth year of Our Reign.

GOD Save the KING.